

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 مُحَمَّدٌ وَآلِهِ عَلَى سُبُلِ الْكَرِيمِ

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FUTURE ADMINISTRATION OF THE MUSLIM MISSION, WOKING

SOME time in 1922 it occurred to me that the production and dissemination of Muslim literature was a more effective and economical method for spreading Islam in the West than all the other measures which I had adopted since 1912. The better to test the matter, I myself produced several new books and the result confirmed me in my opinion. But I could not devote my whole time to the literary side of my work without transferring most of my mission duties to other hands. This was the only alternative before me, and I thought I could not serve the cause better than by adopting it. I expressed my intention to this effect in the pages of the *Islamic Review* in 1925, and accordingly I established a Muslim Literary Trust apart from the Mission. As I do not believe in sectarianism in Islam and have strictly observed this principle in the conduct of the Mission, I thought that the new Trust ought to be constituted on the same lines; so I requested Lord Headley to act as President of the Trust, and he kindly consented to do so. Sir 'Abbās 'Alī Beg (late Vice-President of the India Council), Khwaja Nazir Ahmed (Barrister-at-Law), the present Imām of the Mosque, Woking, and myself became its trustees. Several new books were published, and a reserve fund was also

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opened. I made a tour in South Africa with Lord Headley under the auspices of the Trust, and it was a success in every respect.

Towards the end of 1926 I came here to give practical shape to this new scheme, but the severe mental strain I had constantly sustained for several years past was too much. I was suddenly stricken with serious illness and I have had to struggle for my life for the last three years. Thrice I had to face moments when all hope of life seemed lost. At such a moment I made a will last April, directing my son and other friends to execute my wishes after my death by handing over the Mission to a non-sectarian Board, as the whole matter had already been discussed among our friends and the lines on which the new Board was to work had been agreed upon.

Words fail to express my gratitude to Almighty God Who has granted me again a new lease of life. I am out of danger, as my medical advisers tell me, though in a convalescent state and standing sorely in need of a long rest; but as my plan has become accomplished and the parties concerned have given their consent to it with some reservation, I write these lines. I hope my Muslim brethren will be highly pleased to hear that the Muslim Mission, Woking, and all its kindred institutions, which have hitherto more or less been a private and an individual concern, will now be a communal matter. The Mission, the *Islamic Review*, the Basheer Muslim Library, and the Muslim Literary Trust have all been amalgamated and transferred to a Board constituted on non-sectarian lines with the following gentlemen as its office-holders: Lord Headley, Chairman; Maulvi Muhammad 'Alī, Vice-Chairman; Khwaja 'Adu 'l-Ghani, Secretary to the Board; and Dr. Ghulam Mohammad, M.B.B.S., Financial Secretary. Sir Mian Mohammad Shafi, who has also consented to be a trustee, has been requested to act as its legal adviser.

The Trust Deed has been drawn up and sent to all the trustees. Sir 'Abbās 'Alī Beg, Mian Ahsanul Haq (Sessions Judge, Campbelpur), and other trustees have also signed the Deed. There are a few formalities yet to be observed, and then the Trust Deed will be registered in Lahore, India. I

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intend to devote the coming days of my life to producing literature and to raising the reserve fund. Though my long illness has heavily told on the revenue of the Mission as far as our current account goes, yet as regards the reserve fund, I am thankful to God that I am not only handing over the Mission in a flourishing condition, but am also transferring to the Board a sum of about Rs. 44,000 in cash at the beginning of the coming year when the Deed is registered. Of this sum Rs. 37,200 are lying in the form of fixed deposit with the Imperial Bank and Lloyds Bank, Lahore. I am also transferring, under certain conditions, all my proprietary rights in the *Islamic Review* and Basheer Muslim Library, together with a stock of books on sale to the value of Rs. 15,000, and the furniture in Woking and at the London Muslim Prayer House. If God grant me strength, it is my purpose to produce more literature for the Board.

In conclusion I make two requests to my brethren in faith. The work of the Mission has increased in these three years, while its revenue has suffered much on account of my illness. The matter needs their immediate attention and help. I solicit their co-operation and appeal to their usual generosity. The Mission has overcome all the initial difficulties attendant upon an enterprise in a foreign land. It is now an established institution and admittedly a "Strength" in the West. But its stability mainly depends on financial soundness. We have got a reserve fund of about half a lac of rupees, as I said above, and if our brethren co-operate with me in raising it to several lacs in the form of investments, its proceeds will be enough to meet all current expenses; and the Mission will be an established entity with a splendid future before it.

The well-wishers of the Mission are requested to send their donations to Dr. Ghulam Mohammed, Financial Secretary to the Board, Aziz Manzil, Lahore, with directions whether their charity should go to the current expenses of the Mission or its reserve fund.

KHWAJA KAMAL-UD-DIN

AZIZ MANZIL, LAHORE

October 31, 1929

SPREAD OF ISLAM IN THE WEST A POLITICAL NECESSITY

A COMMUNITY without any political significance, especially when that community is under a foreign rule, is a nonentity. It is only dragging out its existence under adverse circumstances and nearing extermination. Such is our condition in India. A religion which lacks teachings for the political betterment of its followers is hardly worthy of the name. Some persons wrongly think that religion is meant only for morals and spirituality and that it should, therefore, be kept separate from politics. They fail to appreciate the fact that not only the politically down-trodden nations lose their spiritualities, but some of the best virtues that constitute real morality also become extinct in such people.

The Qur-án, however, teems with injunctions and provisions which, if followed, are sure to secure political prominence for its followers. It is an open secret that our present condition is carrying us to some dismal end. We no doubt have become alive to the serious situation, but instead of making The Book of God our guide to help us farther, we have been misled into things that have resulted disastrously. Our fellow-countrymen, with all their resources, have not hitherto been able to do anything without our co-operation. After their fruitless struggle for some forty years, they realized their error and strove to make amends. Fortunately for them, the Khilafat affair cropped up. The shrewd eye of the Hindu politicians who knew the Muslim sense of gratitude saw in it a golden opportunity of winning Muslim support to their cause at the cheapest price. They saw that that support would cost them nothing, as it could not effect the internal politics of the country, while Muslim gratitude would bring the estranged community to rally round their flag. And so it occurred.

For scores of years the National Congress remained but a hollow voice. It was considered by others as an assembly of quill-drivers, whose efforts were confined to passing a few resolutions annually; but the world saw that the same body did, as it were by the touch of a magic wand, become in 1921 a real strength—nay, almost a menace—to others. This was

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entirely owing to our co-operation. But the Hindus, for once, became shortsighted, and did not keep the end in view. They thought that they had gained all that they wanted, and began to think of means for ousting us from the Congress; but the events of the last five years have brought home to us a lesson which should not be forgotten. Transitory efforts were made by the other parties to win our support when any emergency arose. And no sooner was the contemplated object gained than we were ignored. The campaign of the Simon Commission Boycott presents a significant illustration of Hindu tactics. I need not enumerate any more instances to establish the bitter truth that our Hindu brethren do not want us, and some of them are anxiously waiting for the day when we shall meet the fate of the Moors in Spain. Most of the enthusiasts of Hindu-Muslim Unity among us have to-day become disillusioned.

If we are interested in our future welfare, we must stand on our own feet and find means for our own salvation. The New Reform Scheme and its sequel have only strengthened the Hindu cause. It might have added a few feathers to the plumage of some among us, but the scheme, though in itself meant for the good of the country, has proved unfavourable to us, and so will be the source of similar schemes to come—Dominion Status among them—unless we do something to improve the situation.

We are under British rule, and if Providence is pleased to keep us under that rule for a long time to come, our salvation lies, apparently, in the hands of England. The people there may be divided into any number of parties, but they are one and the same, as far as Indian affairs are concerned. The policy of the Home Government always receives its mould from the public opinion there. Impossibilities become realities if the public in England is bent upon making them so. This is the only secret of success there and our fellow-countrymen have seen it for a long time. Deputations and public representations fail to achieve the object which can easily be accomplished by educating English opinion on any matter. For the last two scores of years England has seen an ever-increasing influx of Hindu gentlemen belonging to different

shades of opinion. They pass their long vacations in the British Isles, and their main object has always been to mould British opinion in their favour. So, whenever any question concerning Indian affairs arises, public opinion in England is generally in favour of the Hindus.

The hostile relations between the two races here in India is a glaring fact. Unfortunately, one of them is determined to exterminate the other. With the least grain of wisdom, a foreigner here can easily perceive the danger of "mixed representation" in this country. The constitution proposed by Pandit Nehru is clearly designed to undermine Muslim interests. It may work well where the people either belong to one community or are on friendly terms. It is not a riddle. It is a plain and simple truth; and yet British opinion seems to favour it and is firmly opposed to "Communal Representation." The British people assert that they rule for the benefit of the subject-races. Everywhere in the world they play the rôle of defenders of minorities, and yet in the case of India they apparently favour a scheme that would annihilate the minorities and add to the strength of the class which unfortunately believes that their strength lies in our weakness. The cause of this strange policy of the British people is obvious on its very face. For the last fifty years they have been given an impression by the Hindu visitors in England that Hindus and Muslims do not belong to alien races; that they are branches of the same tree. They think that the interest of the two classes are one and the same. It may well be that our present struggle is opening their eyes, but they ascribe this to a few agitators among us; otherwise they believe in our unity with Hindus. They think that if they condemn "Communal Representation," they only do what millions of Muslims want them to do. This they believe because they have been misled. Can we counterbalance the effects of the past fifty years' efforts on the part of the Hindu community in this respect? Our cause will go from bad to worse if we do not adopt proper means to disabuse the British mind of these wrong notions.

Fortunately, we have become alive to this necessity. We

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are thinking of sending deputations to England. It would be a good move, but do our means permit the keeping up of the scheme for years? Do our economic conditions allow us to send deputations every year? On the other hand, it would be too much to look to our brethren-in-faith for their individual exertions in this respect. It is but a very insignificant percentage of our community that visits England every year. But there are a hundred-and-one attractions for such visitors. We lack that spirit of sacrifice which sends hundreds of Hindus to England every year.

I think I have made myself clear on the point, and now I suggest a method of achieving our object which is surely much cheaper and more efficacious than any other. I hope my suggestion will not be taken merely as a piece of advocacy for the cause I have at heart.

One can easily imagine the wonderful results that are likely to accrue if a large number of the ruling nation would advocate our cause as if it were their own. There is a splendid future for the spread of Islam in England if proper means be adopted. Our past success is a sure guarantee of our future success. The people there have become disgusted with their own faith. The Church is losing its ground. The "vacant pews and the empty benches" are more eloquent in the support of what I say here than any other thing. Islam will be the future religion of England, as Bernard Shaw and others think. Christianity, with them, is only a replica of Paganism. It is a metamorphosized form of the heathen cult of mystery and charms. There is, however, one redeeming feature in the English people. In spite of all the materialistic tendencies which affect the European mind, the English people are proverbially religiously disposed. They are a religion-stricken nation, as other Western nations ironically call them. They must have some god to worship, and they must attend some place of worship. But they are tired of Christian dogmas. They look askance at the Christian God, and if a stranger were to visit their new places of worship and look for the trend of current opinion as disclosed in their sermons and hymns, he would see the Muslim God on the British altar.

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Their religious opinion is Islamic. Their principles of life and their solution of its riddles, though suggested by Kant, Spencer, Bergson, and others, are more or less of the Qur-án. Under these circumstances there is every chance of the spread of our faith in the British Isles. At present, we count our number there in hundreds, but in no time tens of thousands will be under the Muslim flag if we increase our missionary activities in the West. We want more Headleys, Archibolds, Rankins, Cobbolds, and Hamiltons at the head of things and our political difficulties will be solved.

Only a month ago Lord Headley addressed the Colonial Secretary on Palestine affairs in compelling terms. He advocates the Muslim cause more vigorously than we have learnt to expect from Muslim quarters. Would not our affairs in India, especially in things that involve a question of life and death, rouse indignation in the British Isles, especially when it is realized that the strength of Muslims in India is the strength of the British? I am not narrating stories, nor am I speaking in riddles. It is plain fact, and let those of my brethren who have devoted the greater part of their life to politics look at this question from the angle from which I see it.

The All-Wise God has given me a new lease of life, and naturally I should like to spend the coming few years of my life in the service of my community. I, as usual, would not look for any wages for it. I should feel personally obliged if any of my friends would undeceive me as to what I have written above. I believe in it, and if the futility of my belief dawns upon me, I willingly shall come with my plough into the field of politics. At present, however, I find just the opposite. Gentlemen like the Ali Brothers, in whose sincerity and integrity I have always believed, have despaired of political activities, and one of them—Maulānā Muhammad 'Alī—has very strongly and in most unambiguous language declared that in future he will be rather a preacher of Islam than a worker in politics.

Someone may say that my suggestion demands years for its accomplishment. It is true. But the establishment of Dominion Status in India, or things like that, will surely take

SAYS THE HOLY PROPHET MUHAMMAD

much longer time than the time which I think is needed for Muslimizing at least ten thousand people in the West.

KHWAJA KAMAL-UD-DIN

AZIZ MANZIL, LAHORE, INDIA

SAYS THE HOLY PROPHET MUHAMMAD

“The best house of all Muslim houses is that in which there is an orphan well treated; the worst is the one in which there is an orphan maltreated.” (BUKHĀRĪ.)

“The house best loved by God is the one in which an orphan is honoured.” (BAHIQĪ.)

“Be merciful to an orphan, pat his head, give him food from your own table, your food; your nature will be softened and you will attain your heart's desire.”

“There are two persons who will not be regarded on the Day of Judgment: he who spurns the ties of kinship and the malicious neighbour of injury.” (DAILAMĪ.)

“Verily God does not look at your faces and your riches; He looks at your hearts and your actions.” (MUSLIM.)

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the 'iddat-period has expired, remarriage should take place. But if a man pronounces divorce twice on his wife, and then takes her back into wedlock, and then divorces her the third time while in wedlock, he has pronounced three divorces, after which there is neither revocation nor remarrying.

The fact of a man having divorced his wife twice and then, even after having taken her back into wedlock for the third time, divorcing her again for the third time, should be proof enough that the union can never be a successful one.

I may add that the 'iddat-period for each divorce is three months, and not three months for all three pronouncements of *talāq*. Here the learned writer appears to have misunderstood the procedure of *Talāq* as outlined by the Qur-ān.

I am, yours etc.,

BASHĀRAT AHMAD, *Assist. Surgeon*

GUJRAT, December 28, 1929

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AFTER-EFFECTS OF THE GREAT WAR

By SHAIKH MUSHĪR HUSAIN KIDĀW'Ī

I. THE GREAT WAR HAD BEEN FORESEEN

THE Great War was indeed terrible, but not unexpected at all. It was bound to come. It could be foreseen. I myself anticipated it by at least four years. I wrote a book entitled *Islam and Socialism* in 1909. It was printed for the first time in 1910. It contained the following prophecy which depended upon logic and reason, not on any prophetic vision. I wrote:

"The powerful nations of the West are presenting an ominous outlook before the eyes of an imaginative philosophical mind. They are arming themselves to the teeth. They are straining their every nerve for a jealous competition with one another. While all their energy and genius are being devoted to the invention of instruments to destroy their rivals, they are hopelessly neglecting those moral bulwarks which protect nations from fatal disasters. The natural result of the weakening of the restraining moral forces on the one hand and of exciting animal passion on the other *will be a fierce fight, involving the whole Christian Europe on one side or the other*; which will end as the fight between two equally powerful and ferocious beasts generally ends—in the destruction of both the assailant and the assailed."

The last portion of the prophecy has been only partially fulfilled. The war undoubtedly exhausted completely both the victors and the vanquished, though it did not destroy them altogether, because the two fighting groups were not equally balanced. Four were against fourteen or so. Physically, it is true to say, all the European nations have not been destroyed. Only a few have been. But morally they have all been almost annihilated. There is utter moral and religious chaos all over Europe and America. The social life has reached the level of animal life. It was because of "the weakening of the restraining moral force," as I said in *Islam*

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and Socialism, that the last armageddon took place. Now that moral and religious "bulwarks" have been completely destroyed, a new armageddon, much more barbarous and destructive, is in embryo. As the last Great War was foreseen by me, the new impending war has been prophesied by such well-known men as Marshal Foch, Mr. Lloyd George, Mr. H. G. Wells, and several others.

It is true that every nation is afraid of war. Efforts are being made to ensure peace. But when greed will overpower caution, war will again break out. The probabilities are that France will have to bear the brunt of it.

2. AS A CONSEQUENCE OF THE GREAT WAR, CHRISTIANITY HAS LOST ITS HOLD COMPLETELY

Before the Great War, in certain countries in Europe, religiousness of some kind was in existence. In Russia, Christianity (as it was known to Europe) had a domineering position. The priests were all-powerful. Even during the early days of the Great War, Rasputin dominated the despotic Court of Russia. He had great influence over the Russian people also. In fact, there were masses of peasants in Russia whose faith was like that of their forefathers centuries upon centuries back. The French Revolution—nay, the effect of the early Crusades—had been, as it were, completely lost upon many and yet many Russian peasant families. In England, also, people were mostly conservative and made at least a show of religiousness. They kept their Sabbath. Many of them attended the churches on Sunday. They went to their priests in time of their troubles. And now the Great War has swept Christianity completely out of Russia. The class of people who have suffered most at the hands of the new atheistic rulers of Russia is the priests. Christianity, like Hinduism, depended upon its priests, and when the priests were done away with, Christianity also collapsed. In England, too, the priests have lost much of their influence. The churches are empty. Even a member of the Royal Family is said to have "broken the Sabbath." Eminent men of the Church

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have said that the Christianity myths and Christian beliefs do not satisfy the people nowadays. Writing in his Parish Magazine on lessons from three years' experience the Rev. C. Carroll, Vicar of St. Bartholomew, Battersea, London, states:

"The real shock has been to discover that the majority of the people in our parish realize no need of any kind of religion in their lives. They have no use for the Church."

In this respect a very recent case from Capetown is interesting.

"The feature of the heresy proceedings at Stellenbosch was the uncompromising tone adopted by Dr. Snyman in outlining the case against the Rev. Professor Duplessis. He insisted that Calvin always advocated the literal interpretation of the Bible, whereas Professor Duplessis had treated the story of Jonah as a pious myth.

"It was admitted, he said, by Professor Duplessis himself that his teaching at the Theological Seminary had caused a stir. The reason was that it marked a distinct departure from old conceptions; in fact, in his own words, it was a 'new orientation for our time.' This was an acknowledgment that Professor Duplessis was not following the doctrines to which he had subscribed. He was following rationalism of an evil kind, flying in the face of Christ's own teaching, and contravening the resolution of the Synod passed by an overwhelming majority.

"The Rev. J. J. Malan, who followed on the same side, asserted that liberal preachers in the Free Churches of Old England were to-day facing empty benches. This showed the practical consequences of modern theology, apart from the insidiousness of its doctrines.

"Later Professor Duplessis was heard and defended his views with great vigour. He told the court that to insist upon the infallibility of the Bible was the best way to breed sceptics. If reason was to be sacrificed in the endeavour to reach true religion, then religion would be reduced to fetishism.

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"It is stated that the bulk of the theological students at Stellenbosch side with Professor Duplessis, and this accounts for the immense importance attached by the orthodoxy."

The fact is that Christianity had begun to lose its grip in Europe since the time Europe came in contact with Muslims. Draper, in his book *Intellectual Development of Europe*, says: "And thus, as we have related, by Mohammedan knowledge in the West the papal Christianity was wellnigh brought to ruin."

The Muslim civilization and culture in Spain exposed the worthlessness of Christianity in peace. The Crusades exposed its uselessness in war. The most religious nation, as the French no doubt then were, became irreligious. The greatest man France ever produced himself became a convert to Islam. Napoleon the Great remained a Muslim till the end of his life.¹ All efforts to conceal this fact by European writers have been in vain.

Rousseau, the father of the French political Revolution, says: "What the pagans had feared came to pass. Then everything changed its aspect: the humble Christians altered their tone; soon this pretended Kingdom of the other world became, under a visible chief, the most violent despotism in this world. . . . Mohammad had very sound views. He thoroughly unified his political system, and so long as his form of government subsisted under his successors, the 'Khalifs,' it was quite undivided and in that respect good."

Draper says: "The Turkish aggression led to the staying of the democratic outbreak in the bosom of the Church—the abstaining for a season from any further sapping of the papal autocracy . . . thus by a strange paradox the Mohammedan sword in the East gave it [Christianity] for a little longer a renewed lease of political powers, though never again of life."

The fact is that the idea of nationhood which was born in Europe during the Crusades became the saviour of Christianity, and the priests, taking advantage of it, misrepresented Islam

¹ Readers may with advantage consult a book on the subject: Christian Cherfils, *Bonaparte et l'Islam*, Paris, 1914.—ED. I.R.

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and the character of the greatest and best Man ever born in the world to this extent that even Luther, who had no doubt been influenced by Islam in his reformatory conceptions, also cursed Islam and the Holy Prophet. For political reasons certain States in Europe, like Russia, strengthened the hands of the priests and thus Christianity was saved from total destruction. There is nothing inherent in Christianity itself to keep it alive among progressing nations. Christianity is of no use at all to advanced humanity. Its very basis is blood-soaked, even immoral. No intelligent, educated man could ever believe in Christian dogmas or in its mythology. Even the moral precepts it taught (and none of those had any originality in them) were such as not to be of much practical use.

3. RELIGIOUSNESS CAN SURVIVE THE EFFECTS OF THE GREAT WAR THROUGH ISLAM ALONE

No nation that would like to live a progressive, civilized, cultured, and prosperous life could follow Christianity, or, for the matter of that, Bhuddhism, or any other religion except Islam. So if religiousness can exist any longer, if Buddha and Jesus can live in the memory of man any longer, it can only be through Islam and Muhammad.

European advancement, culture, scientific progress, and civilization had nothing whatever to do with Christianity, but European statesmen, in order to create some sort of homogeneity in Europe so as to crush Asia and Africa, thought it best not to discard Christianity. In the name of Christianity they decimated older civilizations and peoples in Asia and in America also. But now, to gain homogeneity, they have formed a League of Nations. The League will also fail eventually, as it has no moral sanction behind it. It has been called a "congregation of greedy robbers," who cannot but quarrel some day over the division of the booty.¹ The Financial Committee of the Reparation Commission is itself finding that

¹ Cf. Iqbal's *Payām-i-Mashriq* (Message of the East), Lahore, 1924, p. 233, where he styles the "honest tradesmen" of the European League of Nations "a clique of coffin-snatchers."—ED. I.R.

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it is money which counts most with those Powers that have formed the League of Nations. However, for the time being, as far as Europe, excluding Russia, is concerned, as a result of the Great War, the one need which favoured Christianity is also gone. The League of Nations is expected to be a uniting factor in place of Christianity for Europe. In respect of Russia, Lenin found, as other reformers had found before him, Christianity and the Christian priests to be dead obstacles to reforms and progress. Therefore he destroyed the priests and dealt a death-blow to Christianity in Russia. Russia expects to effect a unity under the Dictatorship of the proletariat. It has no need for Christianity.

The world would not lose much if Christianity were effaced from the earth.

But, alas! there is indirectly a catastrophe imminent on humanity in this destruction of Christianity. There is a danger of the destruction of *religiousness* itself. All moral and religious restraints put upon the animal-like desires of man may be destroyed soon. It was a misfortune for humanity that the idea got abroad that the best religion in the world was Christianity, and when that was found to be of no intrinsic worth to the advancing humanity it was considered that religion itself was of no earthly good to humanity. That certainly should not have been the case. Neither did Christianity offer the best religious conception; nor was religion unnecessary for humanity or for the Governments and their peoples. Christianity, at its best, was the most deadly enemy of all scientific progress. It was a deadly enemy of all reason and all democratic institutions. The personal example of Christ, and the precepts attributed to him, discouraged all human efforts to improve the life of man in this world. Christianity when in full bloom blocked the way to knowledge, to prosperity, to individual rights, to socialistic progress, and to intellectual development. Draper says: "Long after the Reformation there was intellectual imbecility." Later on he says: "Such was the state of affairs when the Arab element, having pervaded France and Italy, made its formal intellectual attack." So it is to Muhammad and not to Christ that Europe owes its

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present advancement, and if it wants to continue this advancement and save it from destruction it will have to go to Muhammad. Islam alone can teach Europe to advance on the right lines. Religiousness is essential for the advance on the right lines.

Nobody can blame John William Draper, LL.D., formerly Professor in the University of New York, and author of *The History of Conflict between Religion and Science* and of *A History of the Intellectual Development of Europe*, etc., to be uneducated or old-fashioned. His historical and scientific knowledge and his judgment of the needs of humanity far surpass those of such statesmen as have the guidance of Governments in their hands these days. It will certainly be well if they took warning from his remarks which I give below. He writes:

“ There is a fairer hope for nations animated by a sincere religious sentiment, who, whatever their political history may have been, have always agreed in this, that they were devout, than for a people who dedicate themselves to a selfish pursuit of material advantages, who have lost all belief in a future, and are living without any God.”

As it is not possible for an advancing intellectual nation to be “ devout ” to Christianity or to the God of Christianity it will be necessary to go to Muhammad and to Islam.

4. EUROPE NEEDS ISLAM TO RECONSTRUCT ITS RELIGIOUS, MORAL, SOCIAL, AND POLITICAL SYSTEM DESTROYED BY THE GREAT WAR

The good Islam has done to humanity is immeasurable. The debt Europe itself owes to the influence of Islam in bringing it to the “ Age of Reason ” is inestimable. All that is good in European civilization and culture is, in its essence, based upon Islam, and I VENTURE TO THROW OUT THIS CHALLENGE TO ALL THE STATESMEN AND REFORMERS OF EUROPE—STALIN NOT EXCLUDED—THAT ALL THOSE REFORMS WHICH THEY THINK ARE NEEDED TO ADVANCE THE PEOPLES AND

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NATIONS CAN BE NOT ONLY MADE CONSONANT WITH ISLAM, BUT CAN BE PROVED TO HAVE BEEN ANTICIPATED THIRTEEN CENTURIES AGO BY THE GREATEST REFORMER THE WORLD HAS KNOWN—PROVIDED THEY HAD ANY REAL VALUE IN THEM.

Whether people considered them good or bad (there will be very few who would approve of his methods), everybody would admit that the reforms initiated by Lenin were the most revolutionary in this age. They were more revolutionary than those initiated in France through the great Revolution and Renaissance. But if Lenin had studied Islam he would have adopted it (even as his colleague and right-hand man Trotsky is said to have adopted it now), and then he could have succeeded in his object of effecting a *world revolution* without having the necessity of adopting those bloodstained methods which he had to adopt and which so long have proved to be far from being successful in gaining that object. Stalin, if he is wise, cannot do better now than seek the guidance of the greatest of all great Reformers. It was Muhammad who ushered in the "Age of Reason" in this world. It can be Muhammad alone who can save "reason" itself from "running amok."

Mazzini says: "You cannot change the fate of man by merely embellishing his material dwelling. You will never induce the society to which you belong to substitute a system of association for a system of salary and wages, unless you convince them that your association will result in improved production and collective prosperity. And you can only prove this by showing yourself capable of founding and maintaining association through your own honesty, mutual good will, love of labour, and capacity of self-sacrifice."

Sir Oliver Lodge has recently said that mankind could live hundreds or thousands of years more unless it destroys itself.

I warn these advancing nations that they can destroy mankind, not only by asphyxiating gases, tear-shells, liquid fire, etc., but also by birth-control, contraceptions, syphilis, and so forth.

The Rev. J. H. Holmes, in a sensational sermon delivered very recently at the Community Church of New York City,

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said: "I have no use for asceticism in sex relations. Repression of the sex instinct is as unwise and wrong on one side as gross sensual indulgence on the other. The Christian Church is guilty of monstrous sin in having cultivated asceticism and repression." This reverend gentleman may be excused if he refuses to follow the example of his master, his God or the son of God, and denounces asceticism and repression of the sex instinct. He is welcome to give the verdict of "guilty" against his own Church and describe it as a "monstrous sin" when it tries "in asceticism or sex repression" to follow the example set by Jesus himself, who would have liked to have made all men "eunuchs." But one can well ask him how he expects to keep his fellow-Christians back from "gross sensual indulgence" once the example of asceticism as set before them is drawn away from them. Surely there is nothing in *Christianity to prevent non-repression of the sex instinct from developing into a "gross sensual indulgence."* There has been no line drawn between the two by Christianity. Nor can any secular law draw the line which would not be transgressed. In the very country of the Rev. Dr. Holmes the result of this non-repression of the sex instinct by any powerful or effective religion is that five million acts of prostitution are being committed every day and 98 per cent. of the prostitutes are venereally affected, although the secular law of the United States is very strict against prostitution in any form. It is said that 225,000 illegitimate children are born every year in New York alone; 2,500,000 cases of syphilis are treated annually and a million and a half unborn babies are murdered every year in America.

These are appalling statistics, but based on authentic sources. These are the results of the non-repression of the sex instinct.

As recently as in June, 1929, Mr. Gover Whalen, the Police Commissioner of New York, made a statement that crime was steadily increasing throughout the United States. He declared that it was comparatively easy to clear up the old saloons or public-houses, because they were in the open. To-day there are 32,000 "speakeasies" in the City of New York which

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he described as breeding-places for crime and prostitution. It was impossible to eradicate "speakeasies," he said, because they sprang up overnight like mushrooms.

Worse vices than prostitution are also on the increase under the godless present civilization. America is supposed to be a very Christian country. America spends millions of its money on sending out Christian missionaries to convert the "heathens" to Christianity and to improve their morals; but according to Dr. Edith Hooker, "In segregated schools and colleges, and in nurses' training-schools and in *Divinity schools* (!), cases constantly arise where 'homo-sexual' love develops, permanently inhibiting (among its victims) all interest in the opposite sex" (see *Laws of Sex*, p. 331).

Co-education is one of the causes of the increase in sexual vices. According to the estimate of Judge Ben Lindsay, at least 45 per cent. of high-school girls have had an immoral life before they left school. In the university and school towns, "the red light districts" have been closed down because of the competition of the new girls who, while receiving co-education, can afford to pay their favours more cheaply. It is not only grown-up boys and girls who have received a "sex urge" from the policy of non-repression. One Baltimore physician reports that in the course of one year in the Baltimore City more than one thousand little girls under the age of twelve years were found to have been victims of unscrupulous men.

It is not sexual vice alone that is on the increase in America. Every kind of crime and vice is flourishing because of the laxity of moral and religious laws. Corruption in high quarters, murder, lynching of negro men, even negro women, terrorist clans like the Ku-Klux-Klan—all have become component parts of the modern "civilization." The ceremony of marriage is being discarded as old-fashioned. "Trial" or "companionate" marriage has come into vogue. Equality with men—not only in drinking, smoking, swearing, but also in the non-repression of sex instinct, etc.—is demanded by women. Men and women, even boys and girls, "sow their wild oats" in accordance with the dictates of their own desires.

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"It is the sin of being discovered that is so incriminating. Then adultery becomes a crime. But so long as it is secretly practised the offenders have but little compunction in reference thereto. And the situation cannot be improved until there has been a material change for the better in the physical and mental character of our citizenship" (*Physical Culture Magazine* for December, 1925).

Bernard Macfadden cries out: "Not until the women of those nations respect themselves too much to make themselves thus common can one hope to see our young men live up to the standards of purity of thoughts and acts which the welfare of the nation demands." (*Womanhood and Marriage*, New York, p. 98.)

The above-mentioned is the condition of the country which is admitted to be the most advanced, the most prosperous country after the Great War. Its Government is supposed to be the most democratic. Constitutionally it is considered to be the best. According to the Hon. Cameron Morrison of North Carolina, "The Government of the United States, and the constitutional principles of the representative Governments upon which our fabric of free government rests, is the final and ultimate truth about government of the earth." But the *Signs of Times* writing in the same country says: "There is a trinity of evil powers abroad in the world to-day, and all of them are hell-bent: salacious literature, which has so amazingly increased in volume and daring since the War; the motion picture, with its erotic themes, and eternally warring triangles; and the lowered moral standard of women as revealed in their dress, or lack of it, their increasing use of the cigarette, and their promiscuous familiarities with men, as in 'necking' and 'petting' parties. These three are increasingly with us and they mean deterioration and destruction of Christian society and civilization. *Unless they are checked, our history will parallel Rome and those other nations of history whose lust and passion sent them with their wine, woman, and song to the gates of hell and oblivion.*" The last sentence italicized by me gives a warning which will do good if accepted not only by America, not only by Europe, but also

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by those nations of the East who have risen from deep slumber and are seeking a way, with eyes not yet quite opened, to the pedestal of glory and success. But the question of questions is: How can these "hell-bent" evil powers be "checked" which are leading all the modern advanced nations to a dismal abyss of ruin and destruction? It must have become obvious that even the very best and most advanced country whose "fabric of free government" is said to be "the final and ultimate truth about government" has failed to check them. On the contrary, they are admitted to be most rampant in that country.

Secular laws can only check vices and crimes even in the most advanced societies and nations (much less in such peoples as have not yet gone up many rungs of the ladder) when those are "found out." The cleverer and more educated a person becomes, the less likely it is to find him or her out. The ascendancy of reason in this "Age of Reason" can prove dangerous to mankind as it has proved a blessing to it. Reason and intellect can invent not only beneficial things, but also destructive material. There is a Persian saying that knowledge is a (*rahbar*) guide of the way as well as a (*rahzan*) footpad. It can lead as well as mislead; knowledge needs a wholesome check. It can be compared to fire or electricity. It can be trained for constructive purposes. It can also be used for destruction. Religion alone can supply a wholesome check upon knowledge and reason. When it is under the control of an inspired religion, reason becomes a blessing for the world. The Qur-án says that he who has been gifted with *Hikmat* (Scientific Knowledge and Reason) has been gifted with the best thing in this world.¹ But where is that religion on this earth known to man that can control reason and regulate knowledge so as to make them incapable of doing mischief, thus making it beneficial to mankind.

I charge all nations either of the West or of the East to impartially and judiciously put this question to themselves and then say which religion known to man, other than Islam, can master reason, can give an impetus to science, and at the

¹ Holy Qur-án, ii. 269.

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same time can successfully remove human weaknesses and control self-destroying passions. Where is that religion, excepting Islam, which has tried to create a socialistic spirit in politics and has worked an empire inhabited by people of different creeds, colours, and races at different stages of culture on democratic, even communistic, lines? Where is that religion, except Islam, which as David Ikguburt says, "gives a code to the people and a constitution to the State enforced by the sanction of religion," i.e. morality of a high standard which can be put into practice in our daily life? Where is that religious Book, except the Qur-án, which is, as Davenport says, "a social, civil, commercial, military, judicial, criminal, penal, and yet religious code? By it everything is regulated— . . . from the salvation of the soul to the health of the body, from the rights of general community to those of each and individual, from the interest of men to those of society, from morality to crime, from punishment here to that of the life to come. Europe, nay the world, needs such a religion as would ensure that her progress is on the right line and can be permanent.

SUPERNATURALISM OF AL-QUR-ÁN

V

THE QUR-ÁN AND SOME ARCHÆOLOGICAL DISCOVERIES

By SYED MAQBOOL AHMED, B.A.

If anybody were to assert that a bleak, stony desert was once covered with forests, we would either credit him with super-human knowledge, or at best we could remain unconvinced so long as it was not supported by some evident facts, such as old historical documents or some fossil remains. An assertion from an ordinary man will be dubbed a piece of idle folk-lore.

There is a tribe mentioned in the Qur-án to whom a prophet was sent, but it rejected him. This tribe is called "Ashābu

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'l-Aika," which phrase, when translated, literally means " people of the forest." The locality of the tribe, from several references in the Qur-án, is now identified with a place in the neighbourhood of the Gulf of Akaba, on the southern border of Syria. The whole valley of Akaba, like the rest of Arabia Petra, has at present the same physical characteristics of two thousand years ago—bleak, stony desert, with hardly a tree to relieve the monotony of the vast stretches except a few stunted junipers and palm-trees growing scantily here and there where some brackish water is gathered in a pool. To say that in such places there once existed a forest would seem incredible; and even the early Muslim geographers are silent about any forest existing in this region. Consequently, till now, the commentators of the Qur-án have sheltered themselves behind the explanation that Aika was the proper name of a long-lost town in Syria and that it did not necessarily denote in its name a forest any more than the word " Ur " had any relevance to " fire," or " Ninevah" to " fish." There was yet another reason for this supposition, and it was that the Old Testament writers have not mentioned any forest in this locality, although the entire land has been carefully described in Exodus.

It was Al-Hajj Burton (Peace be on his soul!)—I have always considered him with his equally adventurous countryman Burkhardt, known as " Sheikh Barkât " amongst the Arabs, as true Muslims at heart—who first gave to the world the knowledge of this land through his famous book, *The Gold Mines of Midian*. He has quoted very ancient Greek geographers, crediting them with statements, based on their personal observation confirming the Qur-án, that the land was once overgrown with trees equal to the height of men and so dense that they represented nearly all the typical fauna of the forests. For further details my readers may refer to the full description in Burton's *Gold Mines of Midian*, pages 179-80 and chapter 88.

There was another ancient tribe of Arabia which, though mentioned in the Qur-án, had left no trace except its name in the time of the Prophet. This was Samūd, living in Arabia

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Petra. We will quote a few verses of the Qur-án pertaining to this tribe.

“The tribes of Samūd also charged the messengers of God with falsehood. When their brother Sālih said unto them: Will you not fear God? Verily I am faithful messenger unto you. I do not ask you any reward for it; my reward is only with the Lord of the worlds. Will you be left for ever secure in possession of things which are here, among gardens and fountains and corns and palms having fine spadices? And will you continue to cut habitations for yourselves out of the rocks and mountains behaving with insolence. . . .” (xxvi. 141.)

A point worth consideration with regard to this tribe is that although it is mentioned by Pliny, Diodorus, and Ptolemy, the Old Testament is absolutely silent about it, in spite of the fact that its tents must have been pitched under the very eyes of the Israelites. It is, however, possible that the tribe was not contemporaneous with the Israelites, but lived some ages before them and had lost all importance when the Israelites came into power. Professor R. A. Nicholson, who has compiled a *Literary History of the Arabs*, informs us that—

“In North Arabia, between the Hedjas and Syria, dwelt the kindred race of Themudities described in the Koran (vii. 27) as inhabiting houses which they cut for themselves in the rocks. Evidently Mohammed did not know the true nature of the hewn chambers, which are still to be seen at Hijr (Madain Sālih), a week’s journey northward from Medina, and which are proved by the Nabataean inscription engraved in them to have been sepulchral monuments.”

But Professor Nicholson is woefully wrong in his surmises. If he would care to be taught by the Western scholars, he would find a gentleman as equally passionate a Christian as he, because both lose all balance of mind—a true indication of Christian zeal—when they see the Prophet and the Qur-án giving them the lie. Dr. Chrichton, the author of *A History of Arabia*, has mentioned buildings recently excavated at

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Kerak, the ancient site of Petra, which have been the abode of men and were cut in rocks. One of these locally goes by the name of the "treasury of the Pharaoh," and an illustration of this is found in the book. If Muhammad had ever visited Kerak in his lifetime, which is not known to us, probabilities are that the abodes cut in rocks were never observed by him, as they ought to have long disappeared under sand. Is it not, therefore, an irony that although the very names of the tribes mentioned in the Bible, like the Amalekites, have been considered as fictitious by Professor Nicholson himself and by no less an authority than Noldeke, the Bible still claims inspiration, and the Qur-án, whose mention of some of the tribes and of their correct modes of living is borne out by ancient history and record, should be styled a plagiarism of the Bible?

There is still another ancient tribe mentioned in the Qur-án which was so forgotten by history that it was actually in the risk of being dubbed legendary and fictitious by wise men of the West but for a miracle which had happened in our own time. This is 'Ād, whose existence, along with its prophet Hūd, was proved by the Himyarite inscription of Hisn Ghurāb and was described by me in my article, which appeared in the *Islamic Review* for January 1925. Following this remarkable evidence of the truth of the Qur-án and particularly about Hūd the prophet of 'Ād, Mr. Forster, a reverend gentleman, left no stone unturned to identify Hūd with Heber of the Bible. Some consolation, indeed.

We come now to the history of Saba, dead and forgotten long before the Holy Prophet Muhammad appeared in Mecca, and which was as distant from his place of birth as London from Constantinople. The Qur-án thus describes its past splendour—and then its ruin brought about through its disobedience.

"The descendants of Saba had heretofore a sign in their dwellings; namely two gardens, on the right hand and on the left: and it was said unto them, Eat of the provision of your Lord, and give thanks unto Him; ye have a good country and a forgiving Lord. But they had turned aside from what we had

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commanded them: wherefore we sent against them the inundation of El-'Iram and we changed their two gardens for them into two gardens producing bitter fruits and tamarisks, and some little fruit of the lote-tree. This we gave them in reward, because they were ungrateful: Is any thus rewarded except the ungrateful? And we placed between them and the cities which we have blessed, cities situate near each other; and we made the journey easy between them, saying: Travel through the same by night and by day in security. But they said, O Lord! put a greater distance between our journeys: and they were unjust unto themselves; and we made them the subject of discourse, and dispersed them with a total dispersion. Verily herein are signs, unto every patient grateful person." (xxxiv. 15-19.)

The first part of the passage with reference to the prosperity is thus confirmed by Agathracides, flourishing about 150 years before Christ:

"Saba is situated in Arabia Felix, which produces the best fruit trees, the land which is situated on the banks of the river is covered with beautiful trees offering a pleasant sight. In the interior are spice-trees and jungles of palm and the smell that is given out is overpowering. There are so many varieties of trees in the land that it is almost impossible to recount their kind and species."

Then the dam of El-'Iram burst and the entire prosperity of the land was ruined, and now nothing is left save that the once-prosperous place is covered with bitter fruits and tamarisks that are visible unto this day. The site of this dam of El-'Iram has been recently visited by a French traveller at Ma'arab. His description completely confirms the Qur-án. The water of the dam was made to flow towards the right and left of the land, converting it into gardens, both on the right and left, as described by the Qur-án. (See description of Mareb by Annaudin in the *Journal of French Asiatic Society*.)

There is another interesting monument described in the Qur-án and it awaits its confirmation by geographical dis-

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covery. It is the barrier of Gog and Magog, built by the king Zu 'l-Qarnain. Zu 'l-Qarnain is now identified with Cyrus, the Persian King, and consequently it is inferred that Gog and Magog are no other than Getie and Massagetie, the two Scythian tribes against whom Cyrus led his expedition in Caucasia. So far the description of Herodotus entirely supports the Qur-ânic version. It even supports the description of the two expeditions of Cyrus towards the East and West and his reaching the Sea of Euxine, which in the Qur-ân is called the Black Sea. The barrier is still on the map, extending from the right flank of the Caucasus Mountain to the Caspian Sea, near "Derbend" (lit. "Closing of Barrier"). This wall is now in ruins, but local legend has assigned this wall to a Persian monarch. A remarkable point about this is that the later Mongols, when they first made their inroad into the caliphate, came through the passage of Derbend, and this is in conformity with the Qur-ânic prophecy that the eruption of Gog and Magog through their ancient barriers will be a sign of the approaching Day of Judgment; and indeed it was as such, for the blow which the Mongols gave to the caliphate was the worst debacle Islam ever suffered. Curiously enough, the Muslim Mongols under Timur, who once again put an end to the Turkish Islamic political ascendancy, passed through this barrier into Turkey and shattered the power of Bayezid on the plains of Angora.

The Cave of Seven Sleepers at Ephesus is another monument awaiting confirmation by some archæological and geographical discovery. The whole of the story is not so legendary as are so many stories of the New Testament, e.g. King Kaspar and the Magi led by star to the birthplace of Jesus, etc.

In the end we must take note of a charge made by a writer against the Qur-ân in the *Encyclopædia Britannica*. It is about the famine caused by the scarcity of rain in Egypt as it is mentioned in the Qur-ân (*vide* chapter Joseph). The Qur-ân says: "Then there will come after this a year wherein men shall have plenty of rain, and wherein they shall press (wine and oil)" (xii. 49). I think I shall let this passage be explained and the charge refuted by Mr. Sale. He says:

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“ Notwithstanding what some ancient authors write to the contrary, it often rains in winter in lower Egypt, and even snow has been observed to fall at Alexandria, contrary to the express assertion of Seneca. In the upper Egypt, indeed, towards the cataracts of the Nile, it rains very seldom. Some, however, suppose that the rains here mentioned are intended of those which should fall in Ethiopia, and occasion the swelling of the Nile, a great cause of the fertility of Egypt; or else of those which should fall in the neighbouring countries, which were also afflicted with famine during the same time.

“ That there was a famine in Ethiopia consequent on a long drought we have a clear archæological proof. Ethiopia and Yemen lie in the same latitude and are neighbouring countries with identical physical characteristics. A tablet was discovered in Yemen with the following inscription [see Rev. Forster, *Historical Geography of Arabia*, page 103]:

“ ‘ I, Tajah, the daughter of Dzu Shefer, sent my steward to Joseph and he delaying to return to me, I sent my hand-maid, with a measure of silver, to bring me back a measure of flour; and not being able to procure it, I sent her with a measure of pearls and not being able to procure it, I commanded them to be ground: And finding no profit in them, I am shut up here.

“ ‘ Whosoever may hear of me, let them commiserate me.

“ ‘ And should any woman adorn herself with an ornament from my ornaments, may she die by no other than my death.’ ”

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What Jesus Christ did not Teach.

The foundations of priestcraft in Christianity are based upon recognition of the fact that the teachings of Jesus were left incomplete¹ by him; and that in order to interpret his

¹ In St. John xvi. 12, Jesus says: “ I have still many things to tell you. But when he, the Spirit of truth, will come, he will guide you unto all truth.”

In St. John xiv. 25, Jesus says: “ But the Comfortor (the Paraclete), the Holy Spirit whom the Father will send in my name, he shall teach you all things . . . and recall to your memory whatever I have said unto you.”

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will and supplement his teachings it is asserted that Jesus passed on his divine powers to the Church or, if we prefer so to call it, priestcraft. It is on this assumption that the Church claims to be divine, the Pope infallible, and the Clergy the policemen of God on earth. But there are signs which point to this self-assumed divinity both of the Church and the Clergy as destined to be rudely shaken, as soon as the multitude acquire further self-confidence and a knowledge of the fact that there is no intermediary between God and man. Herein lies one of the fundamental differences between Islam and Christianity. Islam engenders in each one of its followers the sense of responsibility and independence; whereas Christianity makes its followers dependent and morally irresponsible. Islam recognizes no priestcraft.

In discussing the importance of the retention of priesthood in the Christian religion the *Church Times* of January 10, 1930 (the London organ of the Anglo-Catholics), discusses the twofold office of Jesus Christ. To the one question, "Was he a prophet?" it says there has been no challenge. So far, so good. As to the second, "Was he a priest as well?" it says "it has been suggested that he never called himself a priest, the definition of which word it takes from a passage in the Epistle to the Hebrews, which teaches that a priest is a man ordained for men in things pertaining to God that he may offer both gifts and sacrifices for sins. The main ideas of priesthood therefore are three. In the first place, the priest is divinely commissioned. He cannot be self-appointed, he must be ordained. In the second place, the purpose for which he is commissioned is reconciliation between God and man. In the third place, the method of that reconciliation is the offering of sacrifice. These are the three main things which make a priest. His authority is divine; his purpose is reconciliation; his work is sacrifice."

It admits "that among the many things that Jesus claimed to be, priesthood is never mentioned. That is, no doubt, the fact. But what conclusion is to be drawn? Shall we say that what Jesus never mentioned is not true? To say that would be to affirm that the entire contents of the Christian

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religion must have been taught by our Lord Himself, and are to be sought exclusively in the words which He has spoken. But that is what no Christian can maintain; for it is certain that Christians accept many things as true which our Lord Himself has nowhere taught. The doctrine of Redemption is hardly taught at all in the words of Christ. The Church is dependent for it on the teaching of St. Paul. Our Lord left others to be His witnesses and to explain to the world what He was and what He did and what value He has for mankind. Our Lord has nowhere taught infant Baptism, nor Confirmation, nor the doctrine of the Holy Trinity as taught in the Nicene Creed, nor the observance of the Lord's Day. Yet the overwhelming majority of Christians everywhere regard these doctrines as true and these practices as obligations. Our Lord did not come to preach Redemption, but to be the Redeemer; and if He did not call Himself a priest, neither did He call Himself a prophet."

It is no wonder that such creeds were fathered upon the fair name of Jesus Christ; for in those days the process would be easy enough. The wonder is, rather, that although admitted by all as not emanating from Jesus Christ, they are still accepted by every Christian as taught by Jesus Christ.

It may be added that it is against precisely such dogmas as these that Islam enters a strong protest.

Small wonder if "the Churches," to use the words of Dr. Brown, President of the Baptist Union of Great Britain and Ireland, in ten years would "be as dead as the dodo." Dr. Brown, according to the *Daily News* of January 16, 1930, remarked that that denomination last year lost 4,450 Church members and 11,000 Sunday-school scholars.

Other Churches, doubtless, have the same tale to tell. It is not, as Dr. Brown suggests, because the Churches are "getting too respectable"; it is because all that passes under the name of Christ, all the "goods" that are delivered, if the phrase be permitted, under the name of Jesus Christ by the various Churches, are not genuine. The true genuine "goods" can only be found in Islam, whose teachings are, in spite of the lack of any material backing, gaining ground everywhere

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and whose source, the Qur-án, the final Book of God, still remains unchallengeable and genuine.

Priestcraft, which had taken upon itself the task of filling in the gaps left by the non-authenticity and incompleteness in the records of the Gospels, is tottering. Its place will have to be taken by an Inspiration which comes direct from God—the Qur-án.

Soulless Prohibition in America : the Parting of the Ways.

Much has been written both for and against the Volstead Act, prohibiting the use of intoxicants in the U.S.A. And although the great experiment is a notable feather in the cap of Islamic teaching, and although it has been conclusively proved that not only has Prohibition added to the mental and social prosperity of that nation but it has also saved many a home from ruin, it is nevertheless true to say—such is the picture revealed, if one were to study the arguments of those who resent this measure—that Prohibition, notwithstanding the fact that it has now been operating for ten years, is as far as ever it was from becoming part and parcel of American life. We have always felt modestly inclined to pride ourselves on the moral conquest of Islam over the Church-ridden countries of the West; but our one misgiving—namely, that all principles which are based on pure considerations of materialism with no thought for the future can never permeate the life of a people—seems to be now quite justified. But such misgivings do not in the least detract from the greatness of the principle of the experiment which is still being tried in the U.S.A.

Those who are ever ready to decry religion and the use of religion in matters social should just visualize to themselves the transformation wrought by Muhammad, not amongst his own people alone, but amongst so many tens of millions living to-day, by a simple injunction of the Qur-án condemning the use of all intoxicants, in whatever quantity they may be taken; and then turn their attention to the still questionable achievements of the Volstead Act backed by millions of dollars

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spent on the observance of the measure. It is well worth remembering that it is religion alone, and belief in the Great Unseen and life in the Hereafter, that can enable us to rise above our sordid desires and their gratification, for the common good. Laws with no thought for the future life are without soul, and for this reason can never pervade the mental life of a people. It is through the lack of this spiritual haven that nations have failed to rise above such narrow views of the so-called champions of personal freedom as seem to be brought against the enforcement of Prohibition.

The change which Muhammad brought about was not through the aid of police or dollars. It was through the words of the Qur-án: "Their sin is greater than their profit." Why these words succeeded in bringing about so colossal a change will always remain a riddle to the social reformer. It may be mentioned, however, that intoxicating liquors were the chief feature of pre-Islamic Arab society, and the habit of drink, just as now, was not looked down upon as an evil; nor had there been any Temperance movement among them, the Jews and the Christians being themselves addicted to this evil. Human experience with regard to it is that of all evils it is the most difficult to eradicate. Yet but one word of the Holy Qur-án was sufficient to blot out all traces of it from among a whole nation, and afterwards from the whole of the country as it came over to Islam. History cannot present another instance of so wonderful a transformation brought about so easily yet so thoroughly.

The *Evening News* for January 17, 1930, thus sums up the adverse view of the Prohibition experiment:

In all the States, including fourteen that really were dry before the XVIIIth Amendment was passed, liquor, often bad and sometimes fatally poisonous, is now widely peddled and consumed. In New York City it is estimated that there are now 25,000 places where liquor is obtainable as against 10,000 before Prohibition came into force.

A new trade, that of the bootlegger, has sprung up, and is so flourishing that its millionaires are the most enthusiastic opponents of a return to "wet" conditions. The struggle to secure its profits has given employment to tens of thousands of gunmen, gangsters, and hijacks, and has caused money to flow like bootleg liquor in the cause of bribery and corruption.

While gang murder flourishes in Chicago and elsewhere unchecked,

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Prohibition agents have killed 184 United States citizens in the last ten years, many of them quite innocent persons. Gaols are overcrowded and the courts so clogged with cases of liquor law violation that they cannot get on with their ordinary business.

Liquor is the main topic of conversation in the United States, and is a matter of concern to hundreds and thousands of youths and girls of an age that, before Prohibition, would never have touched it or given it a thought.

In ten years the United States has spent £53,000,000 in a vain effort to enforce Prohibition.

As long as America owes its lip allegiance to the dogmatized religion of Christianity, which does not understand the secret of intertwining the worldly with the religious, the fate of Prohibition will continue to hang in the balance. A complete change of mental outlook on life can only be wrought by a religion which fulfils the necessary requisite of life—that is to say, the interweaving of the worldly and the religious. And the religion which alone is able to survive that operation is Islam.

Soap and Water.

Under the above heading the *Daily Mail* of January 17, 1930, quotes the words of the eminent physician, Sir Thomas Oliver, who says that allowing for climatic conditions the most civilized nations are the most washed. By way of comment on these words the *Daily Mail* offers one or two remarks, as thus: "St. Bernard, who laid down, in the rule of the Order of the Temple, that the Knights should be seldom washed and never combed, would probably disagree. . . . Sir Thomas speaks as the eminent physician that he is, and if he identifies civilization with antiseptics, he knows enough about the subject to have a right to his opinion."

This criticism is well deserved and it could just as aptly have come from the pen of a Muslim; for Muslims, it cannot be too often repeated, are the pioneers of personal hygiene in Europe. We wish to bring out this point, not only because the debt of Islam is very seldom appreciated by the average European, but also because—and this is the most important point of all—Islam is the only religion which has understood the true nature of the mysterious indissoluble connection

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existing between mind and body. Both Christianity and Buddhism, the two other great religions, have failed to appreciate this all-important truth, with the result that the saints of the one neglected all personal hygiene, and those of the other hated and despised everything material in this world and regarded it as the fountain-head of all trouble. Islam, on the contrary, recognized the fact that the bedrock of all spiritual and moral progress was personal hygiene. It is for this reason that the Qur-án is full of instructions on matters dealing both with body and mind. The Holy Prophet Muhammad, too, was most particular in matters of personal cleanliness. He resented it very much if a person came to the congregation unclean and with dishevelled hair.

It is no doubt true that filth and squalor are to be found in Muslim towns and countries, but to attribute their presence to the teachings of Islam would be to shut our eyes to the explicit commands of the Holy Qur-án, to the Traditions of the Prophet, and to the whole record of Muslim civilization.

On the splendour of the Muslim towns and their cleanliness, as against the uncleanness of the now meticulously clean European towns, Draper in his book *Intellectual Development of Europe* (London, 1876), vol. ii, page 30, says:

Scarcely had the Arabs become firmly settled in Spain when they commenced a brilliant career. Adopting what had now become the established policy of the Commanders of the Faithful in Asia, the Emirs of Cordova distinguished themselves as patrons of learning and set an example of refinement strongly contrasting with the condition of the native European powers. Cordova under their administration, at its highest point of prosperity, boasted of more than 200,000 houses, and more than a million of inhabitants. After sunset, a man might walk through it in a straight line for ten miles by the light of the public lamps. Seven hundred years after this time there was not so much as one public lamp in London. Its streets were sordidly paved. In Paris, centuries subsequently, whoever stepped over his threshold on a rainy day stepped up to his ankle in mud. Other cities as Granada, Seville, Toledo considered themselves rivals of Cordova. The palaces of the Caliphs were magnificently decorated. Those sovereigns might well look down with supercilious contempt on the dwellings of the rulers of Germany, France, and England, which were scarcely better than stables—chimneyless, windowless, and with a hole in the roof for the smoke to escape, like the wigwams of certain [Red] Indians. The Spanish Mohammedans had brought with them all the luxuries and prodigalities of Asia. Their residences stood forth against the clear

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blue sky, or were embosomed in woods. They had polished marble balconies, overhanging orange-gardens; courts with cascades of water; shady retreats provocative of slumber in the heat of the day; retiring rooms vaulted with stained glass, speckled with gold, over which streams of water were made to gush; the floors and walls were of exquisite mosaic. Here a fountain of quicksilver shot up in a glistening spray, the glittering particles falling with a tranquil sound like fairy bells; there apartments, into which cool air was drawn from the flower-gardens, in summer, by means of ventilating towers, and in winter through earthen pipes or caleducts imbedded in the walls—the hypocaust in the vaults below, breathing forth volumes of warm and perfumed air through these hidden passages. The walls were not covered with wainscot, but adorned with arabesques and paintings of agricultural scenes and views of Paradise. From the ceilings, corniced with fretted gold, great chandeliers hung, one of which it is said was so large that it contained 1,804 lamps. Clusters of frail marble columns surprised the beholder with the vast weights they bore. In the boudoirs of the Sultanas they were sometimes of verd-antique and incrustated with lapis lazuli. The furniture was of sandal- and citron-wood, inlaid with mother-of-pearl, ivory, silver, or relieved with gold and precious malachite. In orderly confusion were arranged vases of rock-crystal, Chinese porcelains, and tables of exquisite mosaic.

From the above quotation it will become clear that for the present backward state of affairs in Muslim countries and towns economical causes are to blame, whose severity has been still more aggravated by ruthless foreign exploitation; and it is no exaggeration to say that the personal hygiene of a Muslim man or Muslim woman is far superior even now to that of the average Westerner who still, in some ways, is the true reflection of the Christian saint.

It would not, perhaps, be out of place to supplement the words of Sir Thomas Oliver by those of an equally well-known writer, Dr. John William Draper, M.D., LL.D., who in his book above referred to, on page 33, vol. ii, says: "To these Saracens we are indebted for many of our personal comforts. Religiously cleanly, it was not possible for them to clothe themselves according to the fashion of the natives of Europe, in a garment unchanged till it dropped to pieces of itself, a loathsome mass of vermin, stench, and rags. No Arab who had been a Minister of State or the associate or antagonist of a sovereign, would have offered such a spectacle as the corpse of Thomas à Becket when his haircloth shirt was removed. They taught us [Europeans] the use of the often-changed and

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often-washed undergarment of linen or cotton which still passes among ladies under its old Arabic name."

Gustav Diercks in his book *Der Einfluss der Araber auf die Kultur Europa's* (Annaberg, 1875) says: "As the Muslims came from warm climates, they felt a greater necessity for baths and cleanliness in general, more than the history of the customs of Christians of these [European] lands can show. Consequently the habits of the Muslims were taken up by the Christians and baths were frequently used and much frequented."

Making the World Safe for Peace.

At the time of writing, the London atmosphere is pervaded with the Five-Power Naval Conference, at which it is believed vital issues arising out of conflicting interests will be settled, thus inaugurating a new phase in the cause of World Peace.

Everyone, especially a Muslim, will have nothing but good wishes for such an exchange of views as is sure to take place at the Conference. And even if he dares to sound a discordant note it is because he wishes it to be a more complete and more permanent success than that which was wont to attend its predecessors.

All such conferences and leagues are apt to come to nothing because they fail to take notice of the rights of the weaker nations; and it is here that their own weakness lies, for small holes are enough to sink a great ship.

Have we not before us the example of the League established by the Covenant of 1919? Do we not know that it is a League of *Governments* rather than a League of *Nations*? In it, so long as policies continue to be dominated by racial considerations, so long as decisions are arrived at on the basis of naval and military strengths, it can never be a success; and so long as the official Governments of the Big Nations are all established and carried on in the interests of nationalism, and so long as each one of them is bound to consider its sovereign rights as paramount, no peace can be expected. Silence from the clatter of arms in one quarter of the globe will ere long be broken by an outbreak in another. Inter-

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national Peace cannot be brought about by fitful outbursts of League propaganda or by efforts in theory; still less by conferences. It can only come through the actual exercise of the ethical judgment supported and sanctioned by religion, which teaches the oneness of God and the actual brotherhood of man. It can, in a word, only be achieved through a change—ethical, judicial, fiduciary, and religious—in the angle of vision of the stronger nations.

In order to effect this change—and this should be the essential characteristic of the life of a nation which, owing to the inevitable spin of Fortune's wheel, has to play in its turn the rôle of trustee for the weaker nations—the Qur-án lays the greatest possible emphasis on the fact that no property, no money, no means of production "should be devoured" except when it is by trading with mutual consent.¹ For it is the truth and nothing but the truth that all evils are the result of unlawfully exploiting the property of others. The love of money—in the present big nations it is represented by markets—is the cause of all inordinacies of one against the other. Even murder—in the case of nations it makes its appearance in the shape of wars—takes place because of excessive greed.

The caliphs, after the death of the Holy Prophet Muhammad, when the expansion of the Muslim Empire took place, exhorted their successors to take care of the rights of those nations which had either placed themselves under the tutelage of the Muslim or had entered into an alliance with him. 'Omar the Great, lying on his deathbed, said: "Whosoever takes the reins of government in his hands after me, I bequeath to him that he should pay special heed to the rights of the conquered peoples; they should not be asked to do more than that which they can comfortably do."

¹ Holy Qur-án, iv. 29.

OUR NEXT NUMBER.

Owing to the month of Ramazān our next issue will consist of a double number for the months of March–April, 1930.

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“CIVIL LAW IN THE QUR-ÁN”

The Editor, ISLAMIC REVIEW.

SIR,—

The article entitled “Civil Law in the Qur-án,” by Syed Maqbool Ahmad in your issue of December, 1929, although most praiseworthy in many respects, contains a number of glaring errors which are inexcusable in an article purporting to deal with the problems of Divorce, Dower, and “*Khula‘a*,” for these important social questions are already quite sufficiently misunderstood. Syed Maqbool Ahmad, while discarding the authority of the decisions and pronouncements of the early jurists, has unfortunately floundered in the same quagmire as they.

The problem of Divorce, according to the Qur-án and the Hadīth, is far more humane and well intentioned than he represents it to be; and I must add that his investigation in this matter does not seem to have been either very extensive or very deep. Moreover, the writer has dealt somewhat cursorily with the problems relating to *Mahr* (dower), ‘*Khula‘a*’, and for new-comers to Islam, for whose assistance the article is presumably intended, the skein has been left unravelled.

Divorce, as sanctioned by the Qur-án and the *Sunna* of the Prophet, entails that after each pronouncement of divorce there must be a period of three *Qurū’*, namely an ‘*iddat*’ of three months; and until the husband revokes the first divorce before the expiry of the ‘*iddat*’-period of three months—or if the ‘*iddat*’-period is over, until he remarries her—the second *talāq* (divorce) cannot be pronounced. The present-day practice—namely, that every month a divorce can be pronounced, thus completing the number of three within three months—is an invention of the brains of the early jurists, quite in contravention of the Qur-án or Hadīth. According to the Qur-án the word *Talāq* means dissolution of marriage. Unless, therefore, the wife is taken back into wedlock, how can she be divorced the second time? Which is as much as to say that after the pronouncement of divorce the revocation can take place only within the ‘*iddat*’-period; or that when

(Continued on page 49.)

WHAT IS ISLAM?

WHAT IS ISLAM?

[The following is a very brief account of Islam, and some of its teaching. For further details, please write to the IMÁM of the Mosque, Woking.]

ISLAM, THE RELIGION OF PEACE.—The word Islam literally means: (1) Peace; (2) the way to achieve peace; (3) submission; as submission to another's will is the safest course to establish peace. The word in its religious sense signifies complete submission to the Will of God.

OBJECT OF THE RELIGION.—Islam provides its followers with the perfect code whereby they may work out what is noble and good in man, and thus maintain peace between man and man.

THE PROPHETS OF ISLAM.—Muhammad, popularly known as the Prophet of Islam, was, however, the last Prophet of the Faith. Muslims, i.e. the followers of Islam, accept all such of the world's prophets, including Abraham, Moses, and Jesus, as revealed the Will of God for the guidance of humanity.

THE QUR-ÁN.—The Gospel of the Muslim is the Qur-án. Muslims believe in the Divine origin of every other sacred book, but, inasmuch as all such previous revelations have become corrupted through human interpolation, the Qur-án, the last Book of God, came as a recapitulation of the former Gospels.

ARTICLES OF FAITH IN ISLAM.—These are seven in number: belief in (1) Allah; (2) angels; (3) books from God; (4) messengers from God; (5) the hereafter; (6) the measurement of good and evil; (7) resurrection after death.

The life after death, according to Islamic teaching, is not a new life, but only a continuance of this life, bringing its hidden realities into light. It is a life of unlimited progress; those who qualify themselves in this life for the progress will enter into Paradise, which is another name for the said progressive life after death, and those who get their faculties stunted by their misdeeds in this life will be the denizens of the hell—a life incapable of appreciating heavenly bliss, and of torment—in order to get themselves purged of all impurities and thus to become fit for the life in heaven. State after death is an image of the spiritual state in this life.

The sixth article of faith has been confused by some with what is popularly known as Fatalism. A Muslim neither believes in Fatalism nor Predestination; he believes in Premeasurement. Everything created by God is for good in the given use and under the given circumstances. Its abuse is evil and suffering.

PILLARS OF ISLAM.—These are five in number: (1) declaration of faith in the Oneness of God, and in the Divine Messengership of Muhammad; (2) prayer; (3) fasting; (4) almsgiving; (5) pilgrimage to the Holy Shrine of Mecca.

ATTRIBUTES OF GOD.—The Muslims worship one God—the Almighty, the All-knowing, the All-just, the Cherisher of all the

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Worlds, the Friend, the Guide, the Helper. There is none like Him. He has no partner. He is neither begotten nor has He begotten any son or daughter. He is Indivisible in Person. He is the Light of the heaven and the earth, the Merciful, the Compassionate, the Glorious, the Magnificent, the Beautiful, the Eternal, the Infinite, the First and the Last.

FAITH AND ACTION.—Faith without action is a dead letter. Faith is of itself insufficient, unless translated into action. A Muslim believes in his own personal accountability for his actions in this life and in the hereafter. Each must bear his own burden, and none can expiate for another's sin.

ETHICS IN ISLAM.—"Imbue yourself with Divine attributes," says the noble Prophet. God is the prototype of man, and His attributes form the basis of Muslim ethics. Righteousness in Islam consists in leading a life in complete harmony with the Divine attributes. To act otherwise is sin.

CAPABILITIES OF MAN IN ISLAM.—The Muslim believes in the inherent sinlessness of man's nature, which, made of the goodliest fibre, is capable of unlimited progress, setting him above the angels and leading him to the border of Divinity.

THE POSITION OF WOMAN IN ISLAM.—Men and women come from the same essence, possess the same soul, and they have been equipped with equal capability for intellectual, spiritual, and moral attainment. Islam places man and woman under like obligations, the one to the other.

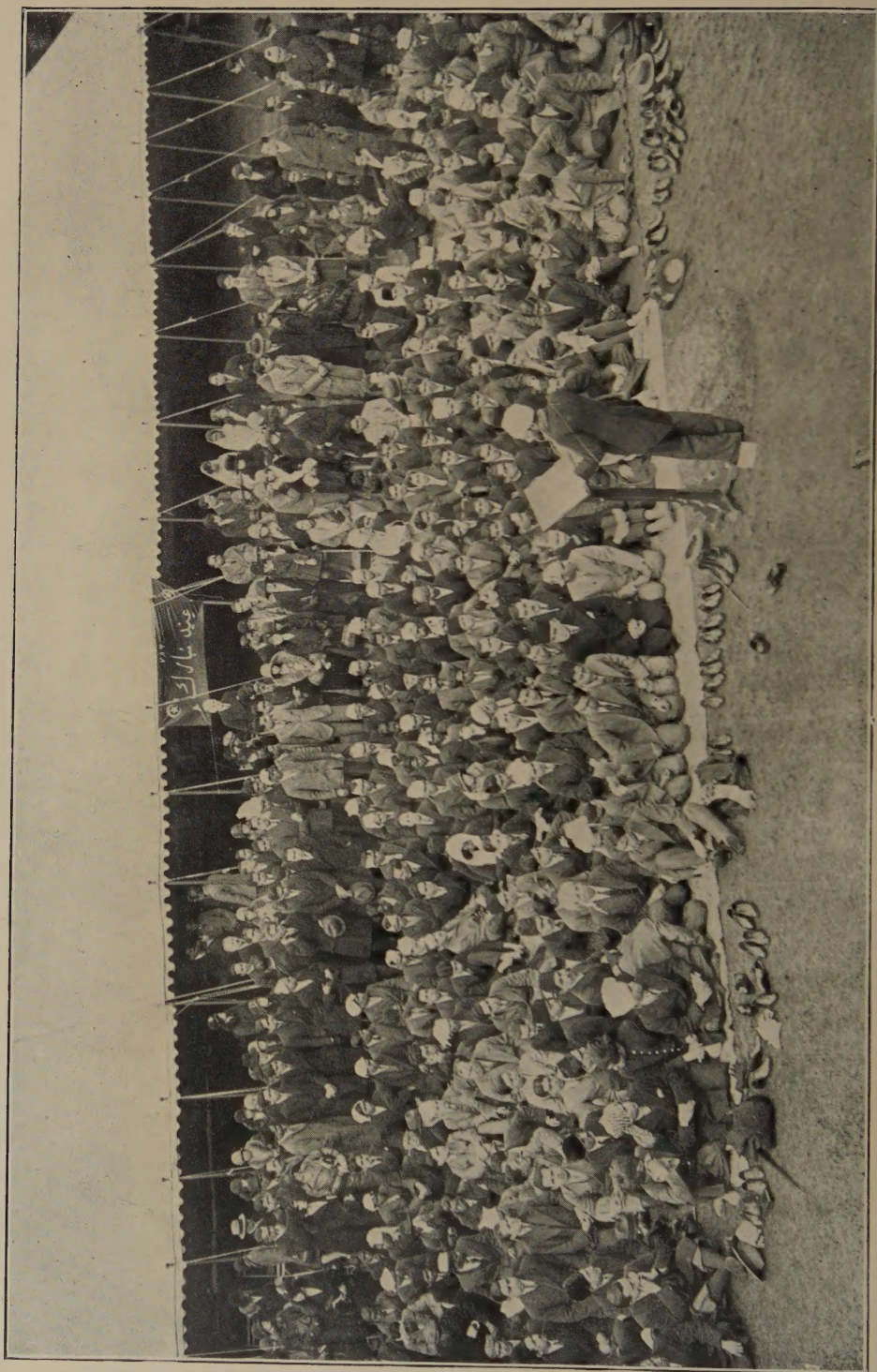
EQUALITY OF MANKIND AND THE BROTHERHOOD OF ISLAM.—Islam is the religion of the Unity of God and the equality of mankind. Lineage, riches, and family honours are accidental things; virtue and the service of humanity are the matters of real merit. Distinctions of colour, race, and creed are unknown in the ranks of Islam. All mankind is of one family, and Islam has succeeded in welding the black and the white into one fraternal whole.

PERSONAL JUDGMENT.—Islam encourages the exercise of personal judgment and respects difference of opinion, which, according to the sayings of the Prophet Muhammad, is a blessing of God.

KNOWLEDGE.—The pursuit of knowledge is a duty in Islam, and it is the acquisition of knowledge that makes men superior to angels.

SANCTITY OF LABOUR.—Every labour which enables man to live honestly is respected. Idleness is deemed a sin.

CHARITY.—All the faculties of man have been given to him as a trust from God, for the benefit of his fellow-creatures. It is man's duty to live for others, and his charities must be applied without any distinction of persons. Charity in Islam brings man nearer to God. Charity and the giving of alms have been made obligatory, and every person who possesses property above a certain limit has to pay a tax, levied on the rich for the benefit of the poor.



THE IMAM DELIVERING HIS EID-UL-FITR (1348 A.H.) ADDRESS